

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GOSPEL.—No. 3.

FAITH—WHAT IS IT? Considered as a system, it is the name or title by which the great plan of redemption for the salvation of man is known or designated, in contradistinction to the law of Moses, under which Israel lived and maintained their national existence, from the time of its institution in the wilderness until the coming of Messiah.

In support of these views, we invite our readers to the consideration of various declarations indicating the nature of faith. In Hebrews xi. 6 it will be seen that "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

From this we learn that without faith it is impossible to please God. Thus its nature is indicated as being that which will enable its possessor to please God. To effect this, it must reveal to man the purpose, mind, or will of the Creator, that the creature may thereby be enabled to so regulate his action that it shall harmonize with the purposes of God, and thus please him.

We will now introduce another declaration of Paul's to show that faith was the law of righteousness:—"Whatsoever is not of faith is sin." (Romans xiv. 23.) From this quotation we learn that whatever

action was not in agreement or harmony with faith was sinful in its character; and sin, as defined by the Apostle, is transgression of law: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." (1 John iii. 4.) From this we learn the nature of sin, which shows clearly that such actions as were not of faith were sins, and so many transgressions of the law. This farther shows that faith is the law of God, by observing and obeying which he could be pleased, and without which no such result could be realized. Herein is afforded a reason for the scriptural declaration that "the just shall live by faith," or, in other words, by obedience to the law of God—the Gospel plan of salvation.

From the foregoing view of faith, it assumes in the mind the character of a system rather than a part, by the standard of which the nature of men's actions as to good or evil should be determined. Herein is the reason why the Saviour said to his disciples that whatsoever they should ask of the Father in his name, in faith, (or according to the Gospel,) believing, it should be granted unto them. This appears to us far more rational and consistent with the character of God than that view of the matter which leaves him committed by the Saviour to respond

to whatever petitions might originate in the ignorance of men, supposing they should be answered merely because they might believe so, regardless of the nature of their prayers.

According to this view of the matter, the Lord is only bound by his promise to act on principles consistent with his perfection and wisdom as revealed in the Gospel, instead of being pledged to respond to the almost numberless inconsistencies that might have their origin in the ignorance of uneducated humanity.

We will farther consider faith as it is alluded to by various of the New Testament writers, that we may the better understand its nature. We will continue our citations from St. Paul:—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Galatians v. 6.)

In order that we may understand truthfully how faith "worketh by love," let us introduce the testimony of John, who declares—"For this is the love of God, that we keep his commandments; and his commandments are not grievous." (1 John v. 3.) By these passages of Scripture, the operations of faith and its nature are rendered evident, when we consider what constitutes the love of God—namely, the keeping of or obedience to his commandments. The inquiry arises in the mind, How can the commandments be obeyed, unless they are known? and how can they be known, unless they are revealed? and how can they be revealed, but by preaching the Gospel? thus making plain the commandments, will, and requirements of God, so that, by obedience to the same, man might evince the love of God. By this we see the operation of faith (the Gospel) working by love to produce all and every good necessary to the happiness of man.

Considering faith, then, as the Gospel plan of salvation, it becomes evident that there is a belief that is of faith, and consequently in harmony with the Gospel, or word, or will and mind of God. Such belief is pleasing to God, and leads its adherents to the fountain of knowledge opened by the demonstration of truth in the experience of the humble, trusting believer in Jesus.

Thus the believer, by this view of faith, to a great extent becomes satisfied of its wonderful and marvellous workings, and

it stands out before the mind in all the rational simplicity of truth as a revealed embodiment of those principles which have only to be believed and applied. The benighted ignorance of humanity becomes enlightened; and, under its regenerating influence, man begins to be clothed with the divinity of his own nature, and moves steadily onward in his upward journey to the home of his Father from whom he has descended, and to the fulness of whose glory and greatness faith proposes, as the plan of salvation, to lead him.

To show still farther the nature of faith, we will introduce the following:—"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." (Ephesians ii. 8.) By this we are taught, first, that salvation is an act of grace, and that faith is the means by which it is accomplished, thus most clearly showing that faith is the power of God unto salvation, and is the gift or blessing God provided for the accomplishment of the purposes of human existence in the salvation of man; and also farther showing that the faith which works by love, and the faith through which man is saved, and the Gospel through which life and immortality are brought to light, are the same great law of life, liberty, and happiness, coeval in its origin with the purpose of man's being, and coextensive with all the wants and requirements of humanity.

But, says one, "Is this faith dead in us without our concurrent works?" Most certainly it is; for who has ever known sinful man saved through faith, or the Gospel, only as he became obedient to its principles and requirements? This is the only way of life open to man.

"So, then, faith cometh by hearing, and hearing by the word of God." (Romans x. 17.) From this we learn how faith is given to or bestowed upon man for his salvation—namely, that it "cometh by hearing" those who are "sent," as was exemplified in the calling, instruction, ordination, and sending forth of the Apostles by Jesus when on the earth. The question may arise in the mind of the inquirer, What had the Apostles or ministers of Jesus to preach, by the hearing of which faith was extended to or developed in man? We answer, as shown in the words of Jesus—"Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.)

From this we see that the Apostles were sent into all the world to preach the Gospel, that the faith which cometh by hearing the word of God might be extended to all. This is most clearly shown to the unprejudiced mind the reason why faith cometh by hearing the word, will, or purpose of God as revealed in the plan of redemption taught by the ministers of Christ. This reason is farther found in the following fact—namely, that the Gospel is wholly ineffective and inoperative as a system of salvation in favour of fallen humanity until revealed and taught to man. When we consider that the knowledge of God and immortality, which is brought to light through the Gospel, comprises or embraces all that can bless humanity, we are led still more clearly to discover and understand the reason why faith could only be introduced to man by and through the preaching or proclamation of the word of God. Hence we can understand the declaration of the Apostle, that the words of the Prophets were "as a light that shineth in a dark place," it being the first and only medium through which that light which is eternal life is developed in the soul of man. The proclamation of the word of faith to the soul that was unenlightened is the dawning of its day of redemption, and the rising of its day-star of hope to shed its light of joy along the path of the soul which is struggling for its emancipation

from the bondage of sin and death, thus verifying the saying of the Apostle, that the Gospel is "the power of God unto salvation to every one that believeth."

In our consideration of this subject, we will again notice the words of Paul in reference to the matter:—"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." (Gal. iii. 22, 23.) In order to understand the foregoing in relation to the promise given by faith, we have only to keep in mind that all which is promised to man by Jesus is promised in and through the Gospel, or faith, as declared by Peter on the day of Pentecost; for, said he, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.) Hence the faith unto which Israel was shut up was simply that of the Gospel.

By this view of the subject, faith is presented to the mind as a system of salvation that enlightens the ignorant, strengthens the weak, refines the rude, and exalts the humble, by elevating the desires and directing the affections, thus giving to the aspirations of the soul a lofty and heavenly tendency.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

"Can any good thing come out of Nazareth?"

"Come and see."

PREFACE.

Some time ago I was requested by an unbeliever in "Mormonism" to collect together such proofs as I could furnish of its divinity, independent of my own inward testimony or experience, which he refused to venture on, as being "no proof to him." Feeling assured that a powerful testimony of the truth of "Mormonism," and one that has a most undoubted right to be urged, as giving it a claim to the attention and faith of mankind, lies in the

Godlike nature and tendency of its principles, a few views have been collected on that subject in the following chapters.

Perfectly assured, however, that the testimony of the Holy Spirit, which can only be obtained in fulness by obedience to the Gospel, is the only solid and final ground, upon which a man's faith should rest, these few ideas are sent forth, trusting that while they may help to keep before the minds of the Saints some of the great external proofs of their religion, they may, by the blessing of God, also serve as

a stepping-stone to some who, in all humility of heart, are on the road to that far greater testimony which can be had from God only.

CHAPTER I.

By a large proportion of mankind, "Mormonism" (as the world have been pleased to style the doctrines of the Church of Latter-day Saints,) is supposed to be a mass of crude, half-digested, extravagant principles, without relationship or proportion,—a religion of fanaticism and enthusiasm—a system that lacks regard for the finer qualities and sensibilities of the spirit, and has its main attractions in appeals to the sensual and animal passions of mankind.

It is thought, again, to be a religion that walks clear over the head of all such inward principles as "heart-work" or regeneration of spirit, and to teach justification by attention to a few outward ordinances, which it is supposed to preach as all in all. In fact, it is imagined to be a meagre, scanty, dwarfish code, barren of that which is intellectual, sublime, or good,—a creed without food for heart or soul, and fit only for the uneducated and unrefined. Lest "Mormonism" should be known as it is, and take its legitimate hold upon society, priests and editors labour thus to represent it. It is the fate of Latter-day Saints to listen continually to such a description of their grand and holy religion—a religion which they know to be, more than any other in the world, the antagonist and opposite of all this.

To help to dispel these false ideas respecting "Mormonism," to exhibit it as it is, and at the same time to show what are the tokens its principles possess of having been composed and sent forth by so wise, so good, and so glorious a being as the God of heaven, is the object of the following remarks.

This "Mormonism" (so called) is a religion that can point to tens of thousands who declare that they know, by actual experience, that Divine power accompanies those who live its principles; and we will endeavour to show what there is in the very nature of these principles that entitles the Latter-day Saints to claim attention to their testimony. They are its living witnesses. But there is a silent witness on the face of its prin-

ciples, to which we wish now to turn attention.

To do so properly, let us take a brief view of the pretensions of the religion which now challenges our investigation. "Mormonism" claims to be the religion of High Heaven, prepared for man from before the foundations of the world,—just so much of which as could be developed upon the earth, consistently with the Lord's purpose respecting the states through which he intended to pass mankind, has been revealed at various times in past ages; but which was intended by the Lord to be fully established upon earth in the great and last dispensation, when, the probationary period of the systems of men having run out, there would be an opportunity for its development,—at which time, according to the predictions of all his Prophets, the Lord intended to make an end of wickedness, cause "righteousness and truth to sweep the earth as with a flood," and establish among men those eternal institutions and principles calculated and prepared from before the foundation of the world to be the eternal religion of man.

"Mormonism" professes, then, in its institutions and principles, to be the opening up of that last dispensation, and to present that eternal religion, not made for man in time only, but suited, prepared, and adapted to him in all stages of his career as an eternal being.

The question that now forces itself first upon our notice—one that we ought to settle before we go far in our scrutiny of "Mormonism" as a Divine religion—is this: *Have mankind good and sufficient reasons for expecting a revealed religion of any kind from their Creator?* To this question we reply at once, *Yes*, for the simple reason that man *needs* one.

To see the force of this idea, mark how carefully the Creator has supplied every necessity of the body with its appropriate food. Not only is the ear prepared for sound, but an atmosphere surrounds us capable of transmitting it in every variety, while a small establishment of lungs, teeth, and throat exists in every human being to manufacture it in any quantity, pour it out in all its harmony, and modulate it to suit the taste. See the palate, or the power of taste, and luscious fruits prepared innumerable to meet that want. Observe the sight, so wondrously arranged, and mark how rising landscapes in their

various robes stretch out to meet man's gaze,—the deep blue atmosphere above, the green beneath, the dancing light, the exquisitely-coloured flower, and the tints upon the cheek of smiling youth. Then mark the power to grasp the delicate perfume, and see how earth yields stores of sweetly-scented flowers to satisfy that want, while a thousand meaner and inferior calls have also their appropriate supply.

But what a waste of mighty energies and care and love and labour do we see in all this, if God has left man without a religion! The five senses are not *all* our wants. Gratify the whole of them, and the best part of us remains unsatisfied. There are sympathies and affections of the heart, powers of the intellect, and yearnings of the spirit, requiring guidance and food; immortal powers demanding a boundless field for their employment; and needing a prospect of eternal continuance, ere they can work with full unblemished joy;—immortal ambitions, and other endless activities, demanding the same prospects and the same boundless scope. These powers, never fully met or satisfied with any hope or employment that is bounded by death, lie locked up in the man, curdling and souring the whole being, and calling for their appropriate food,—food, be it remarked, that man's own efforts cannot reach; for, apart from revelation, between the little span of life and death, lies the whole range of man's hopes and expectations,—food that is as much wanted as that required by the body. The spirit of man cries for a religion—a revelation of principles that shall supply these wants. Such a religion is evidently to be had, unless we can believe that the Creator, who has so sedulously and minutely attended to our meaner wants, has left the best half of his work undone.

If such a Divinely-revealed religion, then, is to be had from the Creator, seeing there are many systems in the world claiming that high honour, how shall we test the true one? and what may we expect as the convincing tokens of its Divine authorship when it comes? To meet the purpose, and fill out the grand idea of being a religion revealed to supply the requisitions of our conditions here below, and to supply the wants of our souls, what should be its traits? what should it reveal? what will it

explain? and what will it be capable of doing?

First, we reply, It will be surely calculated to fit, satisfy, brighten, develop and make glorious the powers of man's spirit, and will be as evidently suitable and as evidently intended for him as fruit is for his palate, sounds for his ear, or the fresh air of morning for his lungs. Then, as the adaptation between man and the earth on which he dwells proves that God, who sent one, created the other, so will a like adaptation between man and the religion professing to have come from God go far to prove that God also prepared and sent those truths which fit the natural condition and wants of the soul so well.

Again: Will a religion show itself Divine and the production of a God, if it should have his great characteristics enstamped upon it? We have every right to expect that the style and manner and enlarged views of a God will be impressed upon a Divine religion, as surely as the earthly artist stamps the views and character of his mind upon his work. If, while coming to us simple creatures here below, it is adapted in its requisitions to our simplicity, and yet professing to come from a God who is engaged continually in the government of countless worlds, it is grandly allied in its nature to such mighty movements, it will bear also in this particular manifest evidence of being the framing of that God whose necessary policy its simplicity would carry out, and the spirit of whose great movements it would breathe.

Again: Will it prove itself the religion of High Heaven, if, in addition to its evident suitability for the beings for whom it is intended, it is capable of explaining and giving a meaning to the wants, yearnings, and cravings of man's soul, so perfect a mystery before? If it unlocks the great secret of his existence, and unfolds a beauteous and a glorious purpose to the mysterious instincts he finds within his nature,—if it reveals facts concerning our origin and destiny in harmony with the natural yearning and voices of our souls,—if it propounds a future that chords with those instincts and aspirations, and naturally, by the kind of a prospect it opens up, tends to encourage our whole being into life and hope, surely this will also be great evidence that it is the religion of our God.

ment and prepared for our use and blessing.

If, professing to come from the God of nature, the ideas that it reveals should work in harmony with the Creator's teachings in nature, respecting his true character and spirit, and also respecting his designs concerning the natural world, we shall have accumulating evidence that the God of nature was its author.

If, furthermore, a religion claiming to be Divine manifests again the necessary policy of a God, being, above all religions, calculated to satisfy man with his condition here below,—if it causes him to see a beauty and a wisdom in the arrangements of the Almighty respecting his life upon this earth, such a religion will evidently declare for itself a Divine author.

If, again, the whole of its views respecting time and eternity furnish the greatest considerations for the desire for offspring,—if, over and above all other religious views, they tend to make it to man's temporal and eternal interest to possess, love, and bless such objects of his care,—if its views of eternity tend not only to nourish and strengthen the parental affections, but to cement, increase, and give stability and additional joy and interest to the love of husband and wife, and thus are calculated to develop the family affections in the greatest beauty and power, who can deny that we have on this ground extra right to claim for such a religion the authorship of that great God who implanted those parental and social joys within our hearts?

Coming from an eternal God to eternal man, again, will it show itself Divine, if it breathes of eternity in all its ordinances, views, and propositions? And finally, if the whole of its principles tend irresistibly to urge men and make it to their in-

terest to be good,—if its hopes, its promises, and its revelations of the future are all imbued with an incentive to man to be pure,—if they furnish motives of the most superlative kind for making men wish to become Godlike,—if it can also be shown that it furnishes such motives in greater power and force than any other system, then will it produce crowning evidence that it came from that God who is the fountain head of all righteousness and truth.

All these characteristics a Divine religion should produce. All these propositions, we undertake to prove, are met by the great Gospel truths believed by the Latter-day Saints, and derisively styled "Mormonism." In a word, we undertake to show that "Mormonism" tends directly to develop, cherish, and sustain every natural power or ability implanted in man, whilst there is not a spiritual capability of heart or mind which it does not furnish with reasons for continual activity, and influence in the holiest directions;—that it is sublime and universal in its scheme, infinite in its proportions, God-like in its tendencies, calculated to work in glorious harmony with the Creator's efforts in nature, satisfying man with all that surrounds him in life, beautifying the family circle, and developing the tenderest and truest affections there, and finally glorifying God in the estimation of his creatures. If the possession of these characteristics, these tendencies, this internal power, this adaptation to the purposes and intentions of the Creator, can prove any system to be his handiwork, then, (the Lord being our helper,) can "Mormonism" be proved to be such; and we fearlessly invite our friends to the proof.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 648.)

[January, 1844.]

Saturday, 20th. Held Mayor's Court on the case—"City of Nauvoo, versus Stephen Wilkinson," for breach of ordi-

nance. I discharged the defendant, he paying costs.

At six, p.m., prayer meeting in the Assembly Room. I was at home.

The High Council met, but, having no business, adjourned.

"STANZAS

*On the Presentation of the Book of Mormon to
Queen Victoria.*

BY MISS E. R. SNOW.

Before leaving London, Elder Lorenzo Snow presented to her Majesty Queen Victoria, and his Royal Highness Prince Albert, through the politeness of Sir Henry Wheatly, two neatly-bound copies of the Book of Mormon, which had been donated by President Brigham Young, and left in the care of Elder Snow for that purpose; which circumstance suggested the following lines:—

Of all the monarchs of the earth
That wear the robes of royalty,
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw its light,
While earth's diurnal motions bring
To other nations' day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honour often brings
The scaffold or the guillotine.

But still her sceptre is approved;
All nations deck the wreath she wears:
Yet, like the youth whom Jesus loved,
One thing is lacking even there.

But lo! a prize possessing more
Of worth than gems with honour rife—
A herald of salvation bore
To her the words of endless life.

That Girl, however fools deride,
Is worthy of her royal care:
She'd better lay her crown aside
Than spurn the light reflected there.

O would she bow her influence bend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's 'nursing mother' be.

Thus with the glory of her name
Inscribed on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions called to reign—
Herself a powerful nation's boast,
'T would be her everlasting gain
To serve the King, the Lord of hosts.

For there are crowns and thrones on high,
And kingdoms there to be conferred;
There honours wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear:
In distant isles the sound is heard;
Ye heavens rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth:
The Son of God will take command
And rule the nations of the earth.

Nauvoo, Jan. 20, 1844."

Sunday, 20th. Preached at the south-east corner of the Temple to several thousand people, although the weather was somewhat unpleasant. My subject was the sealing of the hearts of the fathers to the children, and the hearts of the children to the fathers.

The following synopsis was reported by Elder Wilford Woodruff:—

"When I consider the surrounding circumstances in which I am placed this day, standing in the open air with weak lungs, and somewhat out of health, I feel that I must have the prayers and faith of my brethren that God may strengthen me and pour out his special blessings upon me, if you get much from me this day.

There are many people assembled here to-day, and throughout this city, and from various parts of the world, who say that they have received to a certainty a portion of the knowledge from God, by revelation, in the way that he has ordained and pointed out.

I shall take the broad ground, then, that if we have, or can receive a portion of knowledge from God by immediate revelation, by the same source we can receive all knowledge.

What shall I talk about to-day? I know what brother Cahoon wants me to speak about. He wants me to speak about the coming of Elijah in the last days. I can see it in his eye. I will speak upon that subject, then.

The Bible says, 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

Now, the word *turn* here should be translated *bind*, or *seal*. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up, as saviours on Mount Zion.

But how are they to become saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah. And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the Saints *will be divided, broken up, and scattered*, before we get our salvation secure; for there are so many fools in the world for the Devil to operate upon, it gives him the advantage oftentimes.

The question is frequently asked, 'Can we not be saved without going through with all those ordinances,' &c.? I would answer, No, not the fulness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see

some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen."

Prayer-meeting in the Assembly Room.

Monday, 22nd. Rainy; wind easterly; mud very deep.

Rented the Nauvoo Mansion and stables to Ebenezer Robinson for one thousand dollars per annum, and board for myself and family and horses, reserving to myself three rooms in the house.

Prayer-meeting at President Young's: ten present.

Tuesday, 23rd. E. Robinson took possession of the Nauvoo Mansion, to continue it as a public-house. W.W. Phelps, N. K. Whitney, and W. Richards valued the printing office and lot at \$1,500; printing apparatus, \$950; bindery, \$112; foundry, \$270; total, \$2,832. I having sold the concern to John Taylor, who in consideration was to assume the responsibility of the Lawrence estate.

There was a cotillion party in the evening at the Nauvoo Mansion. The night was clear and cold.

The ship *Fanny*, Captain Patterson, sailed from Liverpool with 210 Saints on board.

Wednesday, 24th. Called at my Office about one o'clock. I think the appraised valuation of the printing office rather too low.

Weather very cold.

The mob party at Carthage, Warsaw, and Green Plains continued their agitation.

Thursday, 25th. At home.

Prayer-meeting at brother Brigham's: eight of the Twelve Apostles present. Weather extremely cold.

I approved of the doings of a General Court-martial held January 13th.

Friday, 26th. I dictated to my clerk an article on the situation of the nation, referring to the President's Message, &c.

Prayer-meeting at brother Young's: eight of the Twelve Apostles present. Elder Orson Hyde went to Carthage to preach. Weather clear and cool.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 20, 1860.

WHEN the announcement is made that distress of nations, war, and calamity are fast coming upon the world, we are significantly told by the wiseacres of our times that such things have been often predicted by those who have preceded us, that time has kept the even tenor of its way, dispelling the delusion, and that the world steadily moves on in its accustomed routine, with only the changes that are incidental to the lot of mortals.

Because men have arisen who have made great pretensions and startling announcements to the world, which were without foundation in truth, it does not follow that prophetic truth does not exist. Mankind have been so long without the voice of revelation and Prophets, that, when they hear (to them) the strange sound, they are ready to set it down on the long list with deceivers and impostors which have figured in past ages.

"Mormonism" is regarded by many as a fanatical delusion—one that is at war with every interest beneficial to the peace and happiness of mankind. Politically it is ignored as an innovation upon the time-honoured usages of the age. The Saints are looked upon as a community composed of desperadoes who are only awaiting their time to make an onslaught, with sword in hand, upon all who will not subscribe to their faith; and that if it should ever gain eminence and power, its votaries would be made by conquest. Such views, such feelings, or such desires are only found in the minds of those who, through ignorance, are prejudiced against us. We thank God that we can truthfully say that such views are not entertained by us, nor learned from our doctrines, nor yet found in our practices; and when found, they will be outside the faith and practice of all true Latter-day Saints.

If distress and calamities are about to befall the nations, why should our motives be looked upon as inimical to the peace and happiness of mankind because we announce the approaching crisis. Our mission is one of peace and goodwill, and our labours in the midst of the people are for the purpose of benefiting and blessing them. Beyond this, there are no duties or responsibilities required of us.

Should any ask us the question, "When shall these calamities be? and how are we to know that what you say is true?" we will answer; and, that you may not be mistaken, we will endeavour to point out a few things which will come under the notice of all reflecting minds. We will name that class of evidence which cannot fail to impress the observer, however much he may have set his heart against the reception of spiritual truth. These indications will savour so strong of realities that, when such are compelled to witness their fulfilment, it will be remembered that they have been before pointed out; but still they may not acknowledge the hand of God in their accomplishment. Those indications will appear when a spirit of dissension and division embroils, distracts, and paralyzes the efforts of national councils,—when measures and schemes that are devised by courts and cabinets in good faith for the purpose of maintaining peace prove to have an opposite effect and promote war,—when the arming of one nation for the purpose of defending itself against the menaces of another in the sequel proves to have armed the feuds and factions in their own midst,—when treaties which were formed for

mutual protection and peace are so variously interpreted that they become the cause of war,—when houses of Royalty allying themselves by ties of consanguinity for mutual strength and support find these relations the cause of jealousy and distrust,—when ambition and party spirit stride over the head of venerable and time-honoured institutions, overturning long-established dynasties and ancient houses of Royalty, and triumph under the name of reform,—when religious alliances are formed and fostered for ambitious ends,—when strong and powerful nations subjugate the weak for the consummation of hereditary designs,—when one portion of the country secede from their acknowledged head, and try the experiment of governing themselves,—when conservative elements and peace commissions, in their labours to harmonize threatened hostilities, serve only to make the breach wider and augment their complications,—in short, when the menacing attitudes of the nations become such that the devices and schemes of men fail to tranquilize the maddened fury of the contending parties,—then know, when this condition of things exists amongst the most enlightened and civilized nations of the world, that the spirit and powers of darkness are hurrying them rapidly on to destruction and death, and that the righteous Judge of all the earth suffers these calamities to befall them in consequence of their sins and abominations.

Mankind have become so blinded, in consequence of their degeneracy from the laws of their own being, that they can no longer behold the workings of the Lord in their midst; nor do they understand the means by which he works out his own purposes. The world is filled with poisonous and noisome weeds of a rank and cumbrous growth, with the bane as of the deadly nightshade coursing through the sap-current of their organizations, diffusing widely the fearful contagion, and drying up the very life-springs of their national existence.

The views which the world entertain regarding the means the Lord will use for the accomplishment of his purposes are altogether at variance with revealed truth. The Godlike prerogative with which man has been endowed makes him the instrument of his own destiny, and points him out as the chosen agent to accomplish the purposes of his Maker. Men are equally agents to bring upon themselves evil as well as good. The distress and calamities which are now threatening the nations will finally overwhelm them, in consequence of their own overt acts. They will be the active agents throughout the whole scene; and this condition of things will exist with them as the result of transgressing the great and immutable laws of life and being. Inasmuch as the Lord has in times past selected from amongst men those to whom he has committed his oracles, giving them authority and power to officiate and administer in his name, so in like manner are men, in consequence of the transgression of his laws, the agents of their own destruction and misery.

Men, through false traditions, have misconceived the means by which the Lord will work out his purposes. Many have supposed that the Lord, when he thought proper, for the consummation of his own designs, to make himself known, it would be in some marvellous and stupendous manner altogether out of the ordinary course of events. Hence, the changes which occur amongst the nations are not regarded as matters with which he concerns himself. The veil of darkness is so thoroughly drawn over the world that they are blind as to the causes which influence nations and individuals. The policy or direction pursued by men is directly solved with them by the table of pounds, shillings, and pence, or an ambitious thirst for self-aggrandizement and power. With them, all are directly traceable to one of these as the prime cause, while, in fact, the truth is underlining these; and in the background the real cause is apparent, in relation to which the former stand as the effect rather than the cause.

Men have so far departed from their God that they are not willing to acknowledge his hand in their governmental affairs; and if they allow themselves to indulge in

any reflection upon the matter at all, it is something like this:—"Lord, do not trouble yourself about us: we can attend to our own affairs." Hence we look for the Pharaohs of modern Egypt to harden their hearts, that they may work out their own destruction, the Lord at the same time overruling their acts for the consummation of his own designs.

NOTICE TO THE MISSIONARIES FROM UTAH.—It has been customary to publish in the *Star* the addresses of the Presiding and Travelling Elders of the British Mission whose appointments have stationed them in a given field of labour, sometimes extending through a period of several years. In order that no disappointment may be felt by the Elders recently from Zion, and that the matter may be understood, we beg to call their attention to the difference of their case at present to that of men stationed for a lengthy period in one field of labour. The frequent changes which may occur in their addresses would only tend to embarrass their correspondents. We shall, however, be glad to receive their addresses to be kept at this Office, and shall take pleasure in forwarding to them all letters received for their friends "at home."

TO THE SUBSCRIBERS OF THE "MOUNTAINEER."—In consequence of a deficiency of paper, the *Mountaineer* is for a short time suspended. This will explain to its subscribers in this country the temporary suspension in its transmission to them.

DIFFERENT CONDITIONS OF THE MIND.

BY ALEXANDER OTT.

(From the "*Deseret News*.")

"Philosophy consists not
In airy schemes, and idle speculations.
The rule and conduct of all social life
Is her great province."—THOMSON.

Nothing promotes so much the formation of logical and systematic habits of mind, nothing so effectually assists the memory, as the keeping constantly in view the chain of relations, by which impressions and ideas are arising out of each other.

Look at each thought, either uttered or read as a whole, and endeavour to understand not merely the truth or fallacy contained in it, but also the place which it occupies in the design of the speaker or writer.

The operations of a well-regulated and well-stored mind present generally a connected train of thought, not mere detached ideas and sentences. Hence, every remark should be carefully examined, not by itself, but in its connections, because the bearing of each intends to prove some point, or to illustrate some position.

By bestowing a close attention upon everything you hear, write, or read, by a strict observation of the regular manner in which the several steps of an argument or the several applications of a principle succeed one another, you thus classify and arrange in your own mind ideas, and not merely fix them more firmly, but you are acquiring logical habits of mind, which

will be of lasting and incalculable value, because every impression received or made will be embodied as a proper idea, and find its legitimate place as a connecting link in the intellectual chain of sequences: that is to say, he who studiously attends to the remarkable operations of the inner man will find that a harmonious combination of the mental and moral departments is based on a salutary exchange and digestion of correct ideas, and that this wonderful result is seemingly originating in the voluntary exercise of his thinking and reasoning faculties.

If a desire rises in the human heart, the agent has the power to act either upon the first impulse, or upon a very partial, narrow, contracted, or even entirely incorrect view of the considerations and motives by which he ought to be influenced; and he is at liberty to delay acting, or bestow a minute and critical attention on the facts or principles which bear on his volition.

The first great step is now taken in the nice regulation of those desires which have arisen within the mind as the result of some external or internal causes, and this regulation forms an important link in the remarkable chain of sequences which belong to the direction of the will. The power or liberty to do either the one or the other—namely, to do either wrong

or right, makes a man a free, but at the same time a responsible agent.

In this interesting process, the first mental condition is a certain movement of one of the desires or affections, which operation of the mind is generally termed *inclination*. The second state refers the inclination to the motives which prompt the action and the principles of integrity. If these harmonize with the inclination, then the willing of the deed and its performance are the result, with the perfect sanction of every moral feeling.

Should the inclination be disapproved by this monitor of the mind, it is by a strict moral disciplinarian instantly given up as being in direct opposition to the healthy conditions of the inner man, and thus the moral equilibrium is preserved. It happens however, frequently, that this mental and moral discipline is neglected, when their desires and affections, no matter how illegitimate, are allowed to engross the mind and absorb its attention so fully, that the agent is no longer master over himself, cannot trace any inclination to its moral causes and motives, and weigh nicely the consequences of a careless indulgence of a desire or affection in the scale of strict morality. The result is then this—the agent acts rashly and unwisely, without consideration of the difficulties and dangers in which he plunges himself.

Another very interesting state of mind is this:—A person may attend to the motives and causes of a desire, affections, and inclinations, so as to prevent their being acted upon, while this inclination is still fixed in the mind, and the agent regrets having been obliged to deny himself the object of his illegal appetite. It is evident here that although the actual deed has not been performed, the harmony of the moral feelings is destroyed, and the mental state of a strict purity of heart has ceased to exist; for this constitutes

an entire subjection of the desires and affections to the voice of conscience and the principles of moral rectitude.

Another condition of the mind forms a remarkable feature of the human character. The equilibrium of the moral feelings may be disturbed, without being followed by the deed. This is the case when an inclination is cherished contrary to the voice of convictions, while the carrying out of the desire or inclination is being prevented by some inferior motives, such as reputation or interest.

For instance, a person may be, with the spirit of perfect atheism, nominally a Latter-day Saint, quite in opposition to his conviction, and merely from selfish motives. His apostacy may thus be prevented for a time, and the community even be benefited by his talents as far as his selfishness will permit; but in relation to the individual himself, the moral harmony is destroyed, and he must appear as a hypocrite in the eyes of the Almighty, who regards not the outward appearance, but looks into the heart.

Thus it may often appear that strong inducements to vice are resisted from very inferior motives. But this, of course, is not to overcome temptations; it is only to balance one selfish feeling against another.

On examining thus the moral constitution of man, we find that a strict and proper attention of the mind is necessary to preserve purity of heart, else a person is liable to get in the above last state, where no power of the mind seems to be able to restore it to its former healthy condition. The necessity of the attention of mind was already realized by the illustrious Plato, the founder of the Athenian Academy, and Aristotle, the founder of the *Peripatetics*. The latter states, in his *Nicomachean Ethics*, that a man who was doing wrong contrary to his own moral convictions could not be reclaimed by any argument.

UTAH NEWS.

(From the "Deseret News" of Aug. 29.)

ARRIVAL OF THE FIRST HANDCART COMPANY.—Captain Daniel Robinson brought into the city on Monday afternoon, between four and five o'clock, the

first of the season's handcart companies, in good order, and apparently in general good health.

The company was composed chiefly of

British Saints, with a few families from the Eastern States; in all, about two hundred and thirty souls. They had six waggons, thirty-nine handcars, and ten tents for their additional accommodation. They lost but one ox on the way. A child of two years of age, son of William Robinson, of Franklin County, Pennsylvania, died a week ago, and was buried at Cache Cave.

There had been several cases of sickness on the way; but on arrival, the entire company is reported in good health. They had drenching showers during the first two weeks of their journey out from Florence; but throughout the remainder of the journey they had excellent weather, and, as far as we learn, have come along as well as any company that ever crossed the Plains. Their appearance on entering the city was indeed, if anything, more favourable than that of any previous handcart company.

As soon as they emerged from the canyon on to the bench, and the citizens got a glimpse of them, the streets leading eastward presented a very animating appearance. Everybody seemed cheery and pleased to go out to meet the new arrivals. By the time the company reached the camping ground, opposite the Eighth Ward School-house, there were thousands of citizens round them, whose language and reception, to the arrivals, were evidently a hearty welcome.

The camp was soon formed by the waggons being placed in a line to the north, the tents to the west, and the handcars to the south and east.

We noticed early on the ground, Bishop Hunter, his Counsellors, and the Bishops generally. As soon as possible, the Bishops had brought to the camp a general abundance of vegetables and other edibles to refresh the immigrants.

Captain Ballo, with a portion of his band, was early among them, and enlivened the scene with excellent music. "Home, sweet home" must have caused a thrill of joy and gratitude in every bosom.

Altogether, the assemblage on the camp ground on Monday evening was decidedly cheering. The healthy appearance of the immigrants, the kind greeting of relatives and friends, and the good feeling everywhere apparent were creditable to all.

LATE FROM THE IMMIGRATION.—Captain John Smith left his company on Ham's Fork, Wednesday last, in the afternoon, and came in with his sister, Mrs. Walker, accompanied by her son, who had accidentally been wounded in the arm by the discharge of a gun, and arrived at his residence near this city on Saturday evening.

He reports that his company and those ahead of it were getting along finely. Captain Ross was but a short distance in advance, and Captain Murphy's company was at Sulphur Creek when he passed it on Thursday, and Captain Brown's at Bear River on Friday morning. He reports several deaths among the children in his company, since passing Laramie, of whooping-cough, all of whom were sick before starting from Florence.

ARRIVALS FROM THE EAST.—Lieutenant A. Dana, U.S. Artillery, with lady and daughter, and Captain Richard Francis Burton, of the British Army, arrived by the eastern mail on Saturday evening. They were the guests of his Excellency the Governor on Sunday, and on Monday morning the Lieutenant and family left for camp.

Captain Burton will probably remain ten or twelve days in the Territory. The Captain is a traveller of distinction, generally known as the Hajee Burton, pilgrim to Mecca, explorer of Hurrur, and discoverer of the great Central African Lakes.

On Monday, Judge Flanikin and two sons, Secretary Wooton, and Marshal Grice arrived by an extra service that had accompanied the mail to Rocky Ridge. From some bungling, they had to remain there four days for mules. When procured and ready, Dan Johnston made quick time into the city, and arrived as above stated.

We believe that all of these gentlemen enjoyed their trip across the Plains.

We understand that Judge Flanikin comes out as the successor to Judge Cradlebaugh, who was assigned to the Second or Western District, and that one of his sons is to be the clerk of his court, which office is not very lucrative in this Territory, but more so in that District than in either the First or Third Districts.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Globe* says symptoms of an unmistakable rupture between the Cabinets of France and Rome are evident. The greatest affront to France is the absence of a French Cardinal among the nominations. There is talk in Paris of a new diplomatic circular, in which France will declare that, without withdrawing her sympathies from Piedmont, she can guarantee nothing more than Lombardy in case of an attack by Austria. October 1st, a great battle was fought between the Garibaldians and the Neapolitans. This battle of the Volturno is the greatest battle, in point of numbers, ever fought by Garibaldi during his military career. The Neapolitans are said to have had on the whole line quite 30,000 men, and Garibaldi with about 15,000 opposed and defeated them. The battle lasted from half-past three in the morning until about seven in the evening. Great loss of men is reported on both sides, especially on that of the Neapolitans, who also had a large number of their army taken prisoners by the Garibaldians, who are said to have had on their side many wounded, but few dead. Two battalions of Bersagliers and a division of Piedmontese artillery took part in the battle on the Volturno on the 1st inst. The following are despatches concerning the entry of the Piedmontese troops into the Kingdom of Naples:—"Ancona, October 9: The King has proceeded towards the Neapolitan frontier. He has issued a manifesto to the people of Southern Italy. To-day the Sardinian troops enter Neapolitan territory." "Ancona, October 9: The manifesto addressed by Victor Emmanuel to the people of Southern Italy explains the line of policy he has followed, and the resolutions taken in consequence of late events in Italy. Deputations are arriving from every province of the Neapolitan State, bearing the resolutions of the municipal and other constituted bodies which proclaim Victor Emmanuel King, and solicit his presence. The governors and magistrates of the different provinces have signed an act of submission and homage to the King's Government. To-day the troops, of whom his Majesty has taken the command, entered the Neapolitan provinces at three different points. They are awaited with impatience by the inhabitants." The brave and frank Nino Bixio has addressed to the Genoese papers the following despatch:—"October 2, 5.45 p.m. Yesterday I telegraphed to you that we had driven back the enemy. To-day we have made an end of it. Seven thousand prisoners are in our hands; their General is one of the number. We have had great good fortune in all our movements. On the first news from the camp, there was great dismay in Naples, and fears were entertained for the safety of the town. Our (Piedmontese) infantry, the Bersagliers, and the disposable artillery were instantly marched to Caserta. This reinforcement was not unavailing, and had full leisure to distinguish itself. The Garibaldians raised shouts of joy on seeing their brethren of Northern Italy, and the Neapolitans were frightened at the sight of those regular uniforms. The Piedmontese Artillery wrought wonders. It fired grape shot at the rate of five shots in two minutes, and the result was frightful. The Bersagliers vied with the Garibaldians, and these latter with the former: they vied as to which of them should sooner take possession of the most dangerous positions." Insurrection is said to have commenced in Hungary.

AMERICAN.—The Prince of Wales has arrived in the United States, and received a grand reception which, as a popular demonstration and excitement, surpassed the Canadian demonstration over his visit. Senator Seward has just delivered a great and eloquent speech at St. Paul, Minnesota. In spite of the "irrepressible conflict" between the pro-slavery and anti-slavery parties and principles, he predicts a glorious destiny for the United States, and boldly and eloquently anticipates the absorption of Russian, British, and Spanish America. The Hon. W. Z. Yancy, the great advocate of Southern rights, or division from the North, has also delivered a great speech at Washington. A new planet has been discovered, concerning which the *Herald's* Washington correspondent says—"Strange to say, the new planet discovered by the National Observatory on Saturday night last is occupying far more attention among the Washington world than the movements, or aberrations, or eccentricities of any of the stars in the political firmament. Everything sinks into insignificance before this new visitor from the celestial sphere." It is reported that the great filibuster Walker has been shot. The Washington correspondent says—"The Department of State are jubilant, as are also those in diplomatic circles, at the disastrous failure of Walker's expedition, and of his capture; and, ere this, ignominious death. He has been the source of great annoyance to our Government, and they feel greatly relieved that he has been thus suddenly checked in his mischievous career. Private advices from Honduras and Guatemala state that Walker's raid had caused intense excite-

ment throughout the central American States." The following from the *Herald* is an illustration of political gamblers and political gambling in the States:—"Douglas scheming for Lincoln's election.—It is authoritatively stated among the leading political men here that Douglas has struck a bargain with two immense interests in the country to elect Lincoln, if he cannot be elected himself. It is said the New Almaden Quicksilver Mine Company have assigned a large interest to Douglas for his influence to induce the Federal Government, after next March, to abandon the suit against that company; and that there is an understanding with the Republicans for this purpose; and it is asserted also that the New York Central Railroad Company and other companies have agreed with the Republicans for the control of the Pacific Railroad route and contract. Douglas is to have a large interest; and Chicago, where his property lies, is to be specially benefited." The War Department has received heavy mails from Utah and Oregon. These despatches report that "matters in Utah were quiet, and good order generally prevailed."

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belfast	Thomas Crawley.	£71 10 5½	Brought forward.....		£427 2 8½
Dublin	John J. Wallis...	34 3 3	San Francisco.....	G. Q. Cannon ...	106 5 6½
Dundee	Charles Turner .	11 16 11½	Cape of Good Hope ...	G. Rucks	14 10 9½
Monmouthshire	Edwd. Burgoyne	0 16 8½	Swiss and Italian	Jabez Woodard ..	4 9 11
Worcestershire	John Redington	0 12 0½	East Indian		1 17 0
Durham	Samuel Francis .	0 10 11½			
Cardiff	Barry Wide	0 8 8½	F. Merryweather		1 1 0
Pembrokeshire	William Coalest .	0 6 0½	Isaac Whiteley		1 0 4
Wiltshire	John H. Kelson .	0 4 11	J. W. McLellan		0 17 9
Newcastle-on-Tyne ...	J. Stanford	0 3 1½	Frederick Mackay		0 5 3
MISSION.					
Australian	Thomas Ford ...	306 9 6½			
Carried forward.....		£427 2 8½	(Errors excepted.)		£556 10 ½

VARIETIES.

A CAT, having lost her kitten, followed a mutten-pie man!

A SCHOOLMASTER, who had an inveterate habit of talking to himself, was asked what motive he could have in doing so. He replied, that he had two good and substantial reasons: "In the first place, he liked to talk to a sensible man; in the next place, he liked to hear a sensible man talk."

"HEARD SOMETHING."—"Ahem! Ephraim, I heard something about you." "La, now, Miss Sophrina, you don't say so?" "Yes, indeed, that I did; and a great many said it, too." "La, now, what was it, Miss Sophrina?" "O dear, I can't tell you" (turning away her head). "Oh! la, do now." "Oh! no, I can't." "Oh! yes, Miss Sophrina." "La, me, Ephraim, you do pester a body so!" "Well, do please to tell me, Sophrina." "Well, I heard that—Oh! I can't tell you." "Ah! yes, come now, do!" (taking her hand). "Well, I didn't say it, but I heard that—" "What?" (putting an arm round her waist). "Oh! don't squeeze me so! I heard that—that (turning her blue eyes full upon Ephraim's)—that—you and I are to be married, Ephraim!"

THE PERSIAN RELIGION.—The ancient religion of Persia bore a striking analogy to sacred history. The principal deities of the Persian mythology, as described by Zoroaster, were Ormuzd, or Oromasdes, or Oromasda, (for these names all designate the same being); Mithras, and Ahriman, or Arimaspas. Ormuzd was adored by them as the author and principle of all good. He is described by Zoroaster as residing in the midst of a pure and divine fire; and the ancient Persians considered it profane to form images of him, or to erect temples to his honour with the idea of making them his dwellingplace. Fire was venerated as his sacred emblem, the sun as his image; and his worship consisted